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FOREIGN TELEGRAMS.

London, Aug. 22.

The latest careful estimate places the death roll in Chile certainly at several thousands.

Each day fresh news comes in of towns and villages destroyed.

The British consulate has been destroyed and the consul injured in the leg.

Gomez, the famous leader in the American War, has joined the rising in Cuba.

The inhabitants in the country districts are flocking into Havana.

Another fight has taken place near Havana yesterday. The insurgents were repulsed.

A French Parliamentary paper gives the estimated expenditure in 1907 on naval construction as £4,270,560 sterling and will include ten battleships and 61 submarines.

The torpedo boats will be replaced by destroyers.

It is announced at Portsmouth that the *Dreadnought* will be ready for the sea on the 1st September.

This is the world's record in shipbuilding.

London, Aug. 23.

Complications seem to be arising in the Balkans; Bulgaria at present having three quarrels on her hands—namely, with Greece, with Turkey and now with Russia, who has ordered her Minister at Sofia to cease relations with the Bulgarian Government owing to the unauthorised publication of secret correspondence in a Sofia newspaper.

The Cuban insurgents have captured San Luis and Pinar-del-Rio. The first is an important success.

The Cuban insurgent General Bandera has been killed. He was a famous leader in a former revolution.

A serious strike of 30,000 miners and ironworkers at Bilbao has taken place, and there have been several collisions between the strikers and the troops.

Martial law has been proclaimed.

Barricades have been erected.

The King and Queen have arrived at San Sebastian and will probably wait there until Bilbao is quieted.

Measures are proceeding to rebuild Valparaiso. The houses are to be of light material and the streets wide.

Business is gradually being resumed.

London, Aug. 24.

Disorders have broken out at the summer camp near Odessa where the 11th and 12th Sappers last night mutinied, singing the *Marseillaise*. They resolved not to fire on Revolutionaries if summoned to do so.

Royston's Horse, which have been operating against the irreconcilable Zulus, have returned after an extensive reconnaissance, capturing only a few rebels.

Some 1,500 bodies hitherto have been buried at Valparaiso.

Continued shocks at Santiago increase the dilapidation of houses.

The Cuban Government has requested the United States to

furnish eight rapid firing guns manned by American artillerists to assist, in subduing the insurrection.

Large forest fires have taken place near Toulon.

The troops are fighting the flames. Three soldiers were incinerated and six are missing.

London, Aug. 25.

A bomb explosion has taken place at a reception held at M. Stolypin's villa at St. Petersburg.

M. Stolypin escaped unhurt.

The bomb was thrown in an ante-chamber by a man dressed as an officer.

All the persons in the room, including prominent officials, were killed, and the villa was practically wrecked. The casualties number about forty.

M. Stolypin's little fifteen years' old daughter had both legs shattered.

London, Aug. 26.

The total dead from the explosion at M. Stolypin's villa is thirty.

They include General Zamiatin, Imperial Councillor Kvostoff, Court Chamberlains Voronin and Davidoff, Gendarmerie Colonel Fedoroff, Prince Nakashidji, four ladies, two children and several servants and guards.

Later details show that four men, two disguised in military uniforms and two civilians, drove up after the visitors' list had been closed and were refused admission which they attempted to force. A struggle with the servants ensued, and a Terrorist disguised as an officer prematurely dropped a bomb concealed in his helmet, which exploded with terrific force, destroying the rooms on the ground floor and the balcony of the first floor where M. Stolypin's children were seated.

The Premier was then engaged at a private Cabinet which was being held and hence his escape.

Most of the victims were in an ante-room.

Two of the conspirators were killed, and the others were wounded.

The thirty-three wounded include many prominent men of the social and official world.

The occasion of the reception was M. Stolypin's grandson's christening.

His daughter is still alive and passed a quiet night after an injection of morphia.

His son is better.

The mother is with the children in hospital.

London, Aug. 25.

Latest advices from Cuba state that General Guerra with five thousand insurgents outside Pinar-del-Rio is awaiting reinforcements.

A battle is imminent near Pinar-del-Rio in Cuba.

The insurgents have captured a village five miles from Havana from which however they scattered.

London, Aug. 27.

A despatch from St. Petersburg says that General Minn, Commander of the Simenovsky Regiment, who was most prominent in suppressing the riots at Moscow last December, was assassinated at Peterhoff railway station last evening by a girl who fired four shots into his back.

The girl was arrested.

EDITORIAL NOTES.

We are told in Scripture that Gideon's victory was due to the confusion sent among the enemy by the Lord himself. "Jehovah set every man's sword against his fellow and against all the host." God is not the only one, however, who gains victories by this means. The Devil knows of no better way to bring defeat to his opponents than by causing if he can, some sort of internal discussion in their camp; and the strange thing is that we know he can assume the appearance of an "angel of light," and yet we so persistently refuse to acknowledge our liability to deception in the matter of our impulses. We are very ready to accuse our brethren of being victims of Satanic influence, but the thought seldom enters our minds that we may be the deluded ones. But whether we are deluded or walking wisely, whether foolish or models of sanity and judgment the fact remains that as long as there is an active spirit of dissent among us to separate us from our brothers in Christ, the Church of God cannot hope for victory either here in India or anywhere else. This being the case, it would naturally follow that we should strive first of all to bring about such harmony in our own ranks that we can present an unbroken front to the army of sin. We are told of a certain regiment that went to its destruction because it failed to understand its orders clearly. Some interpreted the signals in one way and some in another, with the result that when the charge was made by the enemy, the unfortunate regiment was cut to pieces.

Without assuming the role of a prophet of disaster, the editor of the *Nur Afshan* thinks that he can see the opponents of Christ in India setting themselves to a fiercer attack than they have made for many a year past.

At the same time he feels that there is a cause for great anxiety in the difference of opinion that is assuming an active form in certain quarters—a difference of opinion regarding the orders of our great Captain. This is speaking parabolically. In plain language, the danger to be feared is simply this; a difference of opinion, and consequently a great diversity of action, in the matter of how we are to know what God wants us to do. The Church must move as a body against the forces of heathenism or it will be defeated.

One of the secretaries of the Board of Foreign Mission of the Presbyterian Church in the U. S. A. was once speaking of the work of the Holy Spirit, and had occasion to define what he understood to be the methods of divine guidance. As nearly as the editor can remember, his words were as follows. "When we have fulfilled all the preliminary requirements to receiving the blessing such as repentance,

obedience, asking and waiting, we must believe that God has given us his Spirit according to his promise and that we are now to be guided by his operation through the ordinary channels of our mental, moral, and spiritual nature." The speaker then went on to say that we make a mistake when we look for something to take the place of our usual processes of reasoning and deciding upon evidence presented for our judgment in the every day events of our life. We must believe that the Spirit will reveal God's will to us, but we are not to demand that this shall come in some mysterious fashion. It may come in that way; but we are not to look for it as the usual method of revelation. Jesus twice fed the multitude by means of a miracle, but that did not justify the disciples in claiming that their daily meals should be furnished in a similar manner. God sometimes sees fit to set aside man's judgment and make him act in accordance with a new, supernatural impulse; but this is not to justify any one in claiming such means of guidance for every detail of every day's work.

Alas! how easy it is for us to take partial views of God's dealings. One will say "Because this does not commend itself to my judgment therefore it cannot be of God." Another one will say "That one is not given to such practices as I deem the marks of spirituality, therefore his calm, reasoned advice is not fit to be followed." And all the while, the Lord of us all, who is able to work through man or in spite of man, sits on his throne in grief and holy anger at his servants who spend their time in condemning one another rather than in doing his work.

God grant us unity!

"The great temples of Karnak and Amen-Ra, as the same astronomer has shown, were erected for a similar purpose. In this case a beam from the setting sun flashed along a darkened passage 500 yards long into the Holy of Holies. Here the priest was waiting to fulfil the rites of the Manifestation of Ra."

"The ancient British festivals were celebrated by the lighting of fires and there seems to have been a similar custom in Florence, of which traces still remain. The chief attraction to the modern Florentine on Midsummer Day is the great display of fireworks. This is thought to be simply the relics of the "St. John's Fires" kindled in former times to celebrate the Summer Solstice. On Midsummer Day the Florentines flock to the Cathedral to celebrate the festival of St. Giovanni, and the great dome is illuminated in the evening."

THE SUPERIORITY OF DISCIPLINE TO ENTHUSIASM.

BY REV. F. P. MILLER.

In Dr. Thomas Arnold's "Lectures on Modern History" he establishes the fact that in all history Discipline has out-run Enthusiasm in the long run. He says: "One of the most certain of all lessons of military history is the superiority of discipline to enthusiasm." Then he gives several references to wars in proof of his assertion. The defeat of Cope's army, where the Highlanders won the day, is named as no exception, and he shows why. Culloden is an instance, Waterloo is an instance. Arnold shows that though the French have a special military talent, yet in all cases where they are met by an army equal in numbers but better in its discipline, the results are usually on the side of discipline. History is full of cases where a small, well-disciplined force has gained the day over a large, undisciplined body, but it has no cases where a mob has done any great work, however enthusiastic and strong. Follow Napoleon in that most remarkable period of his career, 1796-1809. French enthusiasm is notably balanced on the one side by Prussian coolness and discipline. No leader of men has ever quite equaled Napoleon in being able to arouse in his men that spirit of enthusiasm that made them willing to sacrifice life at so little gain—their leader's notice and favorable mention. And yet no historian would risk his reputation by saying that Napoleon's victories were the result of that one element, enthusiasm. Napoleon could arouse enthusiasm, but he could couple it with bold strokes and a readiness to shed the blood of his men to an extent that no other or his day even dreamed. The power of William of Orange, in the days of James the Second, was not that of enthusiasm, but of a settled conviction and a governing principle of training his men to do the right. This was true also of our great American Generals. Grant paid very little attention to enthusiasm. True, he made it point to keep the spirits of his men in a hopeful mood, but as for the place of enthusiasm in his estimate of values, we hear him say, "I will fight it out on this line if it takes all summer." Evidently Grant did not place much dependence upon enthusiasm, as such. What has been said of Grant may be said of Lee, T. J. Jackson, and other American leaders.

In our day and times much has been said of enthusiasm in the religious life. Every speaker at our conventions rings the changes on "enthusiasm." The speaker who fails to awaken "enthusiasm" at once is at a discount. He is not put on the "program" for any further work, yet his may be the best work of them all. Enthusiasm rises in the market as the one desirable commodity. All one has is paid out for it. Everything is sacrificed to it. "Get enthusiasm, if you get nothing else." Get in line with the enthusiast

maker or you are not to be counted.

Enthusiasm and zeal are good things. So is fire under a boiler. But how useless that fire which is intense to day and wanting to-morrow! We must remember that certain laws of the soul are to be reckoned with. The "law of stimulants" must be obeyed. If you take a stimulant you will have the reaction to deal with. That reaction will come. It will come at a time when it will be hardest to meet. It will come to those least able to stand it, because these are they who are the most subject to this spirit of enthusiasm. Witness the hosts who are moved upon in Methodist revival meetings, and who fall away by the time the period of their probation has passed. It is not easy to distinguish between zeal and enthusiasm. Lexically the difference is less than it is in fact. Philologically considered, enthusiasm is the stronger word, as it implies what may be termed "inspiration." It may not occur to the reader that enthusiasm is not a New Testament word. It is not found in connection with the mental attitude of any disciple. It would be carrying things too far to speak of St. Paul as an enthusiast. He was a man full of zeal, and was earnestly and persistently at the Master's service.

Enthusiasm is a modern malady. To it is to be traced much of the reaction with which the church has to contend to-day. It is the contagion of an unwise and unsafe leadership in the church. Our young people are led to think that he is hardly to be called a Christian who is not always leading some rally, but who coolly and from deep and unchanging principles acts on lines of Christian duty. Enthusiasm is sporadic, hasty, heated, temporary, fickle and exhausting. Zeal is fervent, persistent, patient, continuing, in well-doing. Zeal is quiet, earnest, hopeful, loving, trustful and is the ground work of the Spirit of God. Enthusiasm is the outcome of allegiance to party. Enthusiasm is temporary, fluctuating, unreliable, and must be always victorious to be alive at all. Zeal, on the contrary, is able to meet defeat, to wait its time and to work for its ends, if need be, "all summer."

The history of churches as well as the history of individuals goes to show that zeal is good, reliable, essentially great, and good alone; while enthusiasm is a crazy gaint, often knocking over his own followers. Zeal is even-tempered earnestness. Enthusiasm is eccentricity and ungoverned force let loose. If in military affairs discipline has proven superior to enthusiasm, it is no less true in Christian work. One great difficulty in our church life is to obtain a fixed quantity on which to depend. No Christian worker can be counted who is noted for being to-day in the saddle and to-morrow in the ditch. When our leaders will see the wisdom of winning our people over to a zeal without the enthusiasm herein discussed, there will be a far more stable quantity to be reckoned with than at present.



Then, the habit of being enthusiastic is harmful. The soul is burned out before its time. It has wrought on borrowed capital. It is never built up in its Christian life. It is always in a state of excitement. The soul can no more grow under such a system than can a plant which is reset or transplanted daily anew. The law of stimulants will apply to such a life. It is unhealthy action. It is agitation of the spirit, and leads to unhappy results. The person who has come under such a state has the condition of one who must either go at the top of his speed or not at all. Now, an earnest and moderate effort will take one further and with more ease and enjoyment than if he go at top speed and then sit down. The trouble is that when sitting down our runner must be reenthused each time, or he will not run at all.

Oh, give us more of that even-going, thorough-going, steadfast faith. Give us less of this hot-and-cold life in the church. It seems that when one begins in the Christian life in this hot-and-cold, now-on-now-off style of life, it is hard to break away from it. It is a kind of intoxication. The victims of it will turn out in throngs at a revival effort, and fall away in throngs as soon as the revival is at its end. Who can praise sufficiently the Christian plodder. Faithful at all times, under all circumstances, and loyal to the cause. Evenly, tenaciously, firmly, zealously such are always at it. Locke's estimate is true. He says, "Enthusiasm is neither founded on reason, nor divine revelation, but arises from the conceits of a warmed or overweening imagination." Keble's description of "zeal" is likewise good. He says, "Zeal is never-dying fire." Give us this solid faith, and unwavering fidelity, and unchanging purpose, but save us from this see-saw life of the enthusiast. Give me that measure of progress I can evenly pursue, to-day, to-morrow, and all through my life; but save me from erratic, fluctuating, shifting, unreliable, and despoiling enthusiasm.

Let us rate at their full discount all those men in the pulpit whose end is to stir up enthusiasm. They are false philosophers. They are mistaken men. They are drunkard makers in spiritual things. They are they who unconsciously originate the hardest thing we have to meet, stagnation of spirits, reaction in God's service, deadness in Christian life. They are they who give us the problems that arise in the wake of revival efforts, that callous the soul from its having been overwrought. Spiritual reaction is a hard thing to meet. Its dissatisfaction is not limited to just those who suffer from this cause, but it spreads throughout a whole people.

St. Paul wrought no one of his hearers up to the fever pitch. He made men tremble, but he made men think and he made men act; but no one can rightly think of him as creating an unbalanced state of the soul, which could only result in a sad state of reaction, and finally in its death. St. Paul promoted a steady flame of Zeal of faith of love which was wholesome lasting and helpful. Give us Zeal, but spare the people from its counterfeit enthusiasm.

DO RIGHT.

I heard of a pious servant, says Rev. William Jay, whose master and mistress were so much offended with her for attending Wesleyan Chapel meetings that they determined to discharge her. They gave her warning accordingly, but the faithful girl, instead of rearing of resenting the injustice and neglecting her work, only redoubled her efforts, and performed her duties with more scrupulous care and punctuality than ever. She could not violate her conscience and resign the right to worship God according to her convictions, but she determined that if she must suffer for her religion her religion should not suffer for her.

Her exemplary conduct, and her exceeding usefulness in the family, heightened her value every day, and when the term of her warning had nearly expired her employers began to see that they could ill afford to spare her. They could hardly find another servant who was so thoroughly good and faithful.

Finally the master said to the mistress, "Isn't it rather hard upon Mary not to allow her to go to meeting where she pleases?"

"Yes," said his wife; "and if we send her away I don't know how we shall fill her place. She is the tidest servant we ever had, and the earliest riser, and the most economical manager, and she never answers back."

"Well, let us keep her then," said the master; and Mary was told that she could stay.

But, best of all, both the man and his wife took such a liking to her religion, from the way she practised it, that they began to go to meeting with her, and there they were both led to Christ.

THE ONE NAME.

Jesus! How does the very word overflow with exceeding sweetness, and light, and joy, and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which fear can live soothing the wounds of the heart with a balm no that turns the sharpest anguish into a delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our courage, the earnest of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fulness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our righteousness, our sanctification, our redemption; Jesus! our elder brother, our Blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing going up from the valley of tears to their home on the Mount of God; thy name shall ever be the

richest chord in the harmony of heaven, where the angels and the redeemed unite their exulting, adoring songs around the throne of God. Jesus! thou only canst interpret thy own name and thou hast done it by thy works on earth, and thy glory at the right hand of the Father.

—*Dr. Bethune.*

SCIENCE NOTES.

The death of the elephant tortoise at the supposed age of 400 years calls attention to the subject of the duration of life in different organisms. As painted in figures on his back 350 years was the age claimed by the tortoise, but it was supposed to be really 50 years older. The species comes from the Galapagos, and it is interesting to note that the birth of the Zoo specimen dates back to somewhere about the discovery of these islands by the Spanish.

In his essay on "The Duration of Life" Weismann gives some interesting examples of longevity in birds. A golden eagle which died in Vienna in 1719 had lived 104 years in captivity; a white-headed vulture lived in the Vienna Zoological Gardens for 118 years; a falcon is said to have attained 162 years. Weismann also mentions, with a note of interrogation that swans are said to live 300 years. None of these, it will be seen, rival the Galapagos tortoise.

In connection with the Galapagos tortoise an interesting custom of the islanders is recorded by Darwin. A species of tortoise living there is able to drink a large quantity of water in the rainy season, and to store it up internally for use during the drought. When oppressed with thirst during the dry season the natives will kill a tortoise and drink the water they find inside.

—The barking of a dog on the earth can be distinctly heard by a balloonist four miles up in the air.

—A Greenland whale is equal in weight to eighty-eight elephants or four hundred and forty bears.

—The Suez Canal reduces the distance from this country to India for ships by nearly 4,000 miles.

—A lighthouse of bamboo, which is in use in Japan, is said to have great power of resisting the waves, and does not rot like ordinary wood.

—The marigold is a good weather prophet. If the day is going to be fine, the flower opens about three or four o'clock in the afternoon; but if wet weather is in store, the marigold does not open all day.

"I HEARD A VOICE BEHIND ME."

[ST. JOHN IN REVELATIONS.]

BY MRS. S. A. GAMBLE.

Upon life's threshold stood a child,
Who tried in vain to lift,
The curtains from the guarded door,
Whose fringes brush "to-morrow's shore;"
But ne'er through slightest rift
Came there a vision swift—
Of aught which is to be,
To-morrow's destiny!

And yet, though vision failed to pierce
The veil inscrutable,
The child passed on in eager haste;
No hour, no minute did he waste,
For voices audible,
Though strange, intangible,
Called from the bright unseen,
With mandates sharp and keen.

Ambition's voice re-echoed loud,
From craggy mountain peak;
While pleasure lulled to shady dells,
And fame rung loud her golden bells,
(And oft in accents meek,
God's grace in love did speak,
But scarce could reach his ear,
For the world's clamor near.)

Thus on to manhood's sturdy years,
He ran with breathless speed,
Up dizzy heights—o'er pathless wild,
Where yawning chasms treacherous smiled,
To danger gave no heed;
He sought ambition's meed,
He won the sparkling gem,
—Fame's glittering diadem!

'Twas dross! It tarnished at his touch.
He cried "Unsatisfied."
He strove to lift the curtain dark,
Was hope beyond? He failed, but hark!
A voice from far away
Behind him sweet did say,
"I am the First, the Last,
The Future and the Past."

The voices from beyond grew faint,
As age crept on apace,
And then the voices from behind,
Like silvery peals borne on the wind,
Grew louder, and his face
He turned, and saw God's grace,
Which all along the way,
Had followed him each day.

And then those voices from the past,
Rung out with heavenly power;
The Scripture learned in boy hood's days,
The sermons, prayers, and songs of praise,
Soundless through years and years,
Chimed forth in accents clear,
Like bells on wintry wind,
Those voices from behind!

But louder, clearer, far than all
 Were father's, mother's prayers—
 Oft mingled with the rhythm of tears,
 Which God had treasured long, long years,
 To send in timely showers,
 When retrospection's hours,
 Should ope the waiting mind,
 To voices from behind.

O sweet, sad voices from behind!
 They came to him in love;
 By faith the curtain now he lifts,
 And lo, through widely parted rift,
 He views the "other side,"
 And cries, "I shall be satisfied,
 With that which is to be,
 Love, rest, eternity!"

Woodhull, Ill.

THE ADVANCE OF SCIENCE.

All the oxides which had hitherto been regarded as irreducible have been reduced through the use of the electric furnace. Upon experiments which he has made Borchers bases the claim that carbon is capable of taking the oxygen from any known compound at temperatures within the range of the electric furnace. Similarly, other reducing agents may be made effective, and the decomposition can be produced without any reducing agent whatever by utilizing the electrolytic action of the current. This has resulted in unlocking various of nature's stores, making available for man's use such materials as aluminum, magnesium, calcium, sodium, potassium, chromium, silicon, and many others which previously could be obtained only with great difficulty if at all.

A writer in an English magazine quotes a South Sea Islander as offering the following prayer at the close of a religious service. Its repetition to more civilized peoples is not amiss. He prayed:

"O God, we are about to go to our respective homes. Let not the words we have heard be like the fine clothes we wear—soon to be taken off and folded up in a box till another Sabbath comes around. Rather, let thy truth be like the tattoo on our bodies—ineffaceable till death."

A LITTLE JAP'S LETTER.

The captain's mail had just come in, and he read to me letters from his wife and child. The one written by his little girl who was eight years old ran: "Dear papa, I love you so, but if you stop much longer I shall forget your face. Look at the moon so that your face may be reflected in it, and I can look, too, and see you." This poetical strain runs through the whole Japanese nation, as too does the intense patriotic spirit.—H. C. Seppings Wright, in "With Togo" (Hurst and Blackett).

THE MANLY WAY.

Near where I was born there lived a family by the name of Speakman. The husband and father was a paralytic and not able to do so much as talk. The wife and mother was very industrious, but poor. In that new country the squirrels and birds would often about take the young corn as it came up unless they were trapped. And for this purpose a large flat stone or a split log, set on triggers of the figure four pattern, would be set along the fence at intervals. Upon a certain day, in company with a younger brother, we were going around the field examining our traps. When we came opposite the Speakman house we discovered a trap down and, expecting to find a squirrel or bird under it, we ran to it. Instead of the game we expected there was one of Aunt Nancy's hens caught and dead enough. Now comes the trying part. No one was there to tell, and we could easily dig a place in the soft earth, as we had our hoes with us, and there hide the hen. "But," says I, "brother, that would be telling a lie." And I had rather be whipped than tell a lie. "What shall we do?" says he. "We will take the hen to Aunt Nancy and tell her how it occurred." And away we went. I confess I felt pretty much like a bad boy in school. But we marched up to the house and related the facts in the case I did not see what it was that so amused the old lady, for she burst into a hearty laugh and continued to laugh for some time. At last she said, "Go back, boys, and throw all your *dead falls* next my house, and come down this evening and eat supper with me." But before supper time she had been up and told father and mother about the hen and the boys, and how sheepish we looked when we came with the chicken. But the praise we received for selling the truth, both from her and our parents, took all the fear out of us and gave us courage to meet many other temptations to deviate from the truth in after life.

Sweet resurrection hopes of bliss
 To-day be thine;
 And faith in our Redeemer's words
 Give joy divine.

A Jamaica correspondent states that arrangements are being made for the establishments near Port Maria of a banana fibre factory. It appears that a Company has been formed at Boston, U. S. A., to manufacture paper and rope from the fibre, and experiments conducted in America are said to have shown that rope equal to the best Manilla and paper of excellent quality can be made cheaply from this hitherto neglected by-product of the fruit industry. A banana fibre rope a mile in length tested at the United States Navy Yard was found superior to Manilla rope in tensile strength.

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